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WEEKLY REVIEW.

—A FRIEND in northern India who was present at the meetings lately held in Allahabad by the evangelists, Rev. Messrs Inskip, MacDonald and Wood, writes to us as follows:

"I praise the Lord that he put it into my heart to go and hear these evangelists, earnestly desiring, as I have been for a long time, this blessed gift of entire sanctification. Well, I went there on the 30th ult. and any thing like the earnest addresses, the fervent prayers, and the clear, yet logical and profound exposition of Scripture, setting forth, proving and enforcing the doctrine of entire sanctification, I never heard or even imagined. The result was I gave myself wholly to Jesus, as scores of others did at each meeting, and I received the blessing of entire sanctification so much desired, and since then am so happy and safe in Jesus. It is true that the congregations were alas! small and composed of the poorer classes; but such a glorious and blessed sight I have never seen in any Church, as nearly the whole congregation drawn to the communion rails and praying with such earnest entreaties for salvation and sanctification. Yes, there was clapping of hands and shouting and groanings too, things I certainly once disapproved of, but will never again, as I am convinced the whole thing is of God, and greatly and manifestly blessed by him. Of course I do'nt hold it necessary for all; but it is decidedly for some, and the many who must be as it were carried by storm. (The kingdom of God is taken by violence). And when men such as these dear brethren, wholly consecrated and determined to have the baptism of the Holy Ghost and of fire poured forth on all, come among us, is it to be wondered at that they, knowing that such tremendous obstacles are in the way, use all their energies to have such overcome, and that God signally blesses their grand endeavours? Certainly *not*, it is just as reasonable and as natural as any right action can be, and it is fully authorized and exemplified in Holy Scripture."

Some remarks on the blessing referred to in the above letter will be found in another column.

—We are very glad that the Pope has written to archbishop M'Cabe, expressing his conviction that the British Government will deal fairly with the questions at issue in Ireland, and recommending patience to the authorities. This is well; but we do not forget, however, that the priest has more influence over his flock than the Pope himself, and we have our doubts whether the priests will all take the same stand that the Pope has taken. There have been too many instances lately of priests in the disturbed parts of Ireland, who have allowed the people of their parishes to think they were doing God service in combining to defeat and obstruct the landlords.

—Some of our readers may remember that a year or so ago a certain African traveller brought very serious charges against the Blantyre missionaries of the established church of Scotland. It is certain that that Church has spared no pains or expense to ascertain the facts of the case. A letter from Aden in a contemporary tells us what the gentlemen commissioned to inquire into the matter, have found. The details are given in our Epitome. The result of the inquiry is the substantial vindication of the missionaries from the charges brought against them. We shall probably soon have the complete report. A portion of the home public were very eager to accept the charges as true, and many will easily excuse Mr. Stanley, or any other mere traveller almost any number of lives that may be sacrificed through his determination to carry out his explorations, are quite implacable when it is a missionary who is accused of having taken the law into his hands, even in a region where there is no other law. Perhaps it is well that it should be so.

—The Rev. M. H. Nichols, late of the S. India Conference of the M. E. Church, who was obliged by the state of his health to leave last year for America, is now connected with a Conference of the same Church in Texas, U. S. His address is No. 78 Travis St. Houston, Texas. He recommends Texas to those who wish to emigrate from India. Land can be had there for 8 annas an acre and upwards. The climate, soil and productions are varied, and the country is new. The emigrants from Germany and England are first class, as are the northern emigrants.

—A communication in the *Christian* informs us that Mr. Moody, at the recent meeting in Northfield, Vt., spoke disparagingly of the high emotional experiences that some tell of. We find the matter referred to in the *Advocate of Christian Holiness*. It is reported that a man arose in the meeting and said that he had been for five years on the Mount of Transfiguration. "How many souls have you led to Christ last year?" Mr. Moody asked him. "Well, I dont know," was the hesitating reply. "Have you saved any?" persisted Mr. Moody. "I don't know that I have," answered the man. "Well," said Mr. M., "We don't want that kind of mountain-top experience. When a man gets so high that he can'st reach to save poor sinners, there is something very wrong." Now it is just possible that Mr. Moody, with all his habitual wisdom, may have spoken unadvisedly with his lips in this instance. It is just possible that the man may have not been used directly for the conversion of sinners, and yet been favoured with genuine revelations of the glory of Christ. We heartily accept of the axiom that all genuine spiritual communications will be accompanied with fruit; but we do not believe that they will always be accompanied by that particular kind of fruit that Mr. Moody insists upon. We believe it is just as much to the glory of God and the good of mankind that Christians should be led to entertain higher conceptions of what the Lord is willing to do for them as that sinners be converted. The final issue of the matter will be the conversion of sinners. If a man has high emotional experience to tell of, but does not show the power of the Spirit in the subjugation of self, if he continues as proud, irate or covetous as he was before, it is not to be expected that Christians will make much account of his experiences. But if it is evident to those who are intimate with him that the peace and joy that he speaks of enable him to make light of injuries and insults and annoyances, we think they have reason to thank God that their friend has been so favoured. When we hear of the conversion of sinners, the question with us is, What are they *converted to*? What is the standard of holy living in the church that receives them? For our own part, while we consider it a great privilege to be used of the Lord in the conversion of sinners, we are far from thinking it an inferior privilege to be useful in building up, or animating with new hopes, a child of God, and it is well for us that it is so, the former privilege being rarely granted. Apart from all personal considerations, we repudiate altogether the idea that he is no true preacher of the righteousness of God in Christ, who is not used in the former way. Priscilla and Aquila never perhaps did any thing more helpful to the cause of Christ than when they took Apollos, already mighty in the Scriptures and instructed in the way of the Lord, and *expounded unto him the word of God more perfectly*. In the *Christian* of Dec. 16th there is a Reminiscence of that same Northfield Convention, giving the experience of a young lady as related by her at that Convention, which is admirably circulated to benefit those who read it. It tells at considerable length how she was enabled after her conversion to overcome by the power of the Holy Spirit, temptations which had utterly baffled all her endeavours. There is nothing the Christian Church more needs at this day than such experiences as will enable the tried and tempted to understand just how they are to get the aid of the Holy Spirit, and what the real nature of that aid, in their spiritual conflicts.

—Another Brahmin malcontent, possessed with the idea that he could tread down the British Government in India, and be himself a kingmaker, has come before the public this week. More modest than Bulwunt Phadke, this man only aimed at the expulsion of the British from Kolhapore, and placing a sovereign there of his own choosing. One would have thought that a man must be an imbecile to be so ignorant of the strength of the power that he was proposing to overthrow. Of course if there had been wide-spread disaffection in the community, he might have calculated on a rally of the people to his aid. This Kolhapore Brahmin is named Rambhut. In one sense it may be said that this movement is just an attempt to revive and perfect the scheme of rebellion that was defeated in

1857, the year of the Mutiny. Chima Sahib Maharaja who was then set aside, and who died some years afterwards in Sind, was asserted to be still alive, and the attempt of Rambhut was professedly to reinstate him. The rising was to have taken place a few months ago on a Sunday evening, and the intention was to massacre the Europeans then assembled in Church.

—The disappearance of Miss Bain at Belgaum, is exciting some attention. We suppose she is in some convent or other. We knew an instance of a girl of 14 whose father took her out of a convent school where she had been for sometime, and placed her with a Protestant family. She had evidently been instructed, and nothing could induce her to take any part in religious exercises with the rest of the family. On the third day she disappeared, and no trace of her whereabouts could be obtained by the afflicted father for two years, though application was made to the Roman Catholic authorities. Eventually it was ascertained that she had been all the time in a Roman Catholic convent at a distant station.

—We acknowledge receipt of the *Vedarthayatana* or attempt to interpret the Vedas, monthly part 52, being for July, 1880. The Hymns it contains are of the Rig-Veda Sanhita, 2nd Mandala, 26-32.

—What shall we say to a Lottery drawn in a Church on Sunday? Such a thing actually occurred last Sunday in St. Andrew's Church, Bandora. We are told that a suitable address was delivered on the occasion. What sort of an address would be suitable for such an occasion, is a question. Of course the proceeds of the Lottery were for a charitable purpose; but the expedient of a Lottery as a means of raising the wind, implies the *failure* of charity. Those who engage in it are willing to throw their money away for the exciting chance of getting a prize, but are not willing to give it simply for charity. Self-love does duty for love.

—We acknowledge receipt of "Papers for Thoughtful Readers" No. 3. published by the Bombay Tract & Book Society; Hinduism and the Hindu people, addresses delivered in the United States by Mr. Ram Chunder Bose, published in Boston; some pamphlets; all of which we hope soon to notice.

—We must not omit to express our thanks to the proprietor of the Columbian Press, Satara, for the convenient little Marathi Almanac so tastefully got up by him.

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SATURDAY, JANUARY 15, 1881.

ENTIRE SANCTIFICATION.

In our 'weekly review' will be found a letter from a friend up-country, speaking of the blessing of entire sanctification received by him at the services held at Allahabad by the evangelists from America. We are well aware that this way of describing the blessing received grates upon the feelings of many Christians, of whose devotion to the Master we do not entertain a doubt. They do not think that the Lord ever grants a blessing that can be properly so described, while the individual is in this world, except it be just at the moment when he is about to depart out of the world. They will generally concede that one who uses this language has received a great blessing from the Lord; he has come to realize as he never did before his union with the Lord, and the all-sufficiency of his grace; that the love of God is powerfully shed abroad in his heart, and that he has been brought under the power of the truth in a remarkable degree. In fact they will accept of almost any description of the blessing except such as imply that it is a complete work. They have so much consciousness of the inveteracy of sin in the heart, they have seen such signal displays of the Lord's grace followed by corruption or failure in the thoughts and inclinations, that they naturally conclude that the party who speaks of having received the gift of entire sanctification, bas been betrayed into the error of exaggerating what he has received. In their hearts they say. "Poor man, it will not be long before he finds in himself the old Adam; he will find soon that the devil is not debarred entrance to his heart; if he is an honest man, he will certainly be made aware of the risings of pride, anger, injustice or unholiness. He may doggedly cling to the idea that he is wholly sanctified and refuse to recognize the true character of the evil that springs up in him. In the latter case, the idea he has attained, will prove very pernicious; in any case, he will be stayed from endeavouring to grow in grace.

For the most part, the persons who find fault with the expression *entire sanctification*, have a wrong idea of what is meant by it. The meaning is not that the party receives a blessing which guarantees him against the future possibility of sin. The blessing, whatever it is, is to be retained by the exercise of the same faith by which it was obtained, and by maintaining the same consecration, and by the habitual exercise of watchfulness, and in fine, the use of the whole armour of God. There can be no doubt that Christ is presented to us in the Scriptures as a perfect Saviour, able to save unto the uttermost all who come unto God by him. Christ is our sanctification as he is our justification; and the believer who speaks of having been entirely sanctified by Christ, means that he has fully yielded himself to Christ, and exercised faith to the effect that Christ will save him from sinning while he thus looks to him to do it. The distinguishing feature in this is the utter abandonment of the idea that the believer can himself in any degree purify his own heart or keep from sinning.

Too many Christians have the notion that the Lord's part is—to make known the way to them. But if a man is a cripple unable to take a step without a most distressing effort, it is evident that he wants something more than to have the way pointed out to him. He needs to be made whole, so that he may run the way of God's commandments. It is a glorious moment when he finds out that Christ undertakes to save him from sinning, when he has the faith to receive Christ as his perfect saviour. Then, instead of receiving a fragmentary Christ, or a dwarfed Christ, he finds by happy experience that Christ is almighty to deliver him from his own evil self. He is united to Christ with such completeness that he finds in Christ all that his nature demands, and the ability to meet all that God demands of him. Surely we honour the Lord Jesus when we recognize that he is able to do perfectly what he has undertaken to do. Paul tells us that Christ gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works. The expression 'a peculiar people, zealous of good works,' shows plainly that the scope of the passage relates to Christian attainments in this present life. If we do not believe that Christ is prepared to redeem us from all iniquity, we cannot of course look to him with expectation that he will do it. Our receiving is according to our faith; and we are persuaded that the Christian is very seriously marring his spiritual prospects when he makes up his mind that there is a limit short of entire sanctification, beyond which he cannot expect that Christ will go. Christians are commanded to be holy as God is holy. This command embodies the will of God concerning the Christian, and if we ask any thing according to his will, we know that he heareth us, and that we have the petitions that we desired of him. It is a signal error that the blessing of entire sanctification precludes the necessity of growth in grace. It is one thing to be unsinning, and another to be daily more and more transformed into the image of Christ. Peter in his second epistle, writing to those who have obtained like precious faith with himself, lays down the axiom that all things pertaining to life and godliness, (a life of godliness,) are given us in Christ, and then proceeds to exhort those to whom he is writing to add to their faith, virtue (or manliness) knowledge, temperance, patience, godliness and love. He does not mean to imply that they had not these graces; but it was their privilege to have them in ever increasing fulness.

THE FAITH OF ISLAM.

"The Faith ot Islam: by the Rev. Edward Sell, Fellow of the University of Madras." We have already mentioned the receipt of this work, and now proceed to give some account of it. In the preparation of it, the author has had an advantage not always enjoyed by those who write on a theology not their own. He has had a great deal of personal intercourse with the people who profess this faith, having as a missionary of the C. M. S. had daily intercourse with the Musulmans of India for 15 years. It must not be supposed however that he has neglected any thing in the way of literary research. His work is characterized by a considerable amount of thoroughness, and we confess that we have not seen any work that gives, in any thing like the same compass, such a complete account of Mahomedan theology. In six successive chapters the author treats of the following subjects; The foundations of Islam; the basis of the Kuran and the traditions; the Articles of Islam; the Creed of Islam; the practical Duties of Islam; the Feasts and Fasts of Islam. The attention of the writer is specially directed to Mahomedism as it exists. Mr. Sell says: "So far from the Koran being the sole rule of faith and practice to Muslims, there is not one single sect amongst them whose faith and practice is based on it alone. Tradition is an essential part of the foundation of Islam." A command given by the prophet or an example set by him, is called a *sunnat*, a word meaning a rule. It is technically applied to the basis of such religious faith and practice as are founded on traditional accounts of the sayings and acts of

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Mahomed. Besides the *sunnat* of Mahomed himself, Moslems are expected to observe the traditions said to be derived from the Companions of Mahomed; these are known as the Ijma. Finally, there is a fourth authority in Islam, viz, the analogical reasoning of the learned with regard to the teaching of the first three. After all, Mahomed seems to be recognized as the one fount of authority for his followers, the four foundations mentioned having regard to what was originally taught by him, though it has percolated through different channels. Here is an extract from the Faith of Islam:

"To the Muslim all that the Prophet did was perfectly in accord with the will of God. Moral, laws have a different application when applied to him. His jealousy, his cruelty to the Jewish tribes, his indulgence in licentiousness, his bold assertion of equality with God as regards his commands, his every act and word, are sinless, and a guide to men as long as the world shall last. It is easy for an apologist for Mohammad to say that this is an accretion. It is no such thing. It is rather one of the essential parts of the system. Let Mohammad be his own witness: 'He who loves not my *sunnat* is not my follower."

But can we regard the Koran as entirely written, or comunicated by Mahomed? Have we any evidence to this effect? When the Prophet died the revelation ceased. There was no distinct copy of the whole, nothing to show what was of transitory importance, what of permanent value. There is nothing which proves that the Prophet took any special care of any portions. 'There seems to have been no definite order in which, when the book was compiled, the various Suras were arranged. For a year after the Prophet's death nothing seems to have been done; but then the battle of Yemana took place, in which a very large number of the best Koran reciters were slain.' After this Zeid undertook to gather the Koran together from date leaves, and tablets of white stone, and from the hearts of men. This was the authorized text for twenty three years. Then by order of the Khalif Osman a careful recension of the whole book was made, other copies of the Koran were burnt, and nothing was recognized but the revised edition. Historically, it cannot be affirmed that the Koran as it stands, is throughout exclusively the work of Mohammad. In another part of the book we are examining, extracts are given from the Koran to show that sin is attributed to the Prophets and to Mahommad among them. For instance, in sura xlvii, 21, we have this: 'Ask pardon for thy sin and for believers, both men and women.' How are we to reconcile this with the previous extract from "the Faith of Islam" in which Mahomed is said to be regarded as sinless in every act and word? The writer is apparently speaking of the authority of Mahomed, and means to convey the idea that sin is not imputed to the Prophet. On page 257 of this book we find the following:

It is a striking fact that the one sinless member of the Anbiya-ulul-Azm., the one sinless prophet of Islam, is none other than Jesus Christ. There is no passage in the Koran which hints at sin, even in the modified form in which Muslims attribute it to other prophets, being committed by him: no passage which speaks of his seeking for pardon.

We regard this as a very valuable work and bespeak for it the attention of all who are personally engaged in the work of proclaiming the Gospel in this land. It is not at all controversial, and just presents the facts concerning the Faith of Islam, temperately and impartially, and without the prolixity which so often wearies the readers of this busy age. The work is published by Trubner & Co., London, and Addison & Co. Madras.

THOUGHTS ON REVELATION. XX.

We go on with our remarks on the account given of the 144,000 in Rev. xiv. 1-5. The 8th particular is that they are "redeemed from among men." We have briefly referred to the fifth particular, "redeemed from the earth." We feel moved to enlarge a little on this fifth head, so we combine the two for our present meditation.

8. "Redeemed from the earth; redeemed from among men." Redemption signifies recovery of something that had passed into the possession of another. In the case of *persons* it means recovery from captivity or bondage. Men are in bondage to the earth. The Gospel introduces the kingdom of heaven; but men who believe, have such imperfect faith, that they do not experience the full benefit of the redemption which Christ has purchased for them, and which is theirs juridically, when they believe on Christ. Christ, we are told, is made of God unto us wisdom, and righteousness and sanctification and redemption. Here, redemption seems to be something beyond sanctification. In Romans viii. Paul says: We who have the first-fruits of the Spirit, groan within ourselves, waiting for the adoption, even the redemption of our bodies. Christians have received the Spirit of adoption, whereby they cry Abba, Father; and the redemption of the body here spoken of must be something that is included in the sonship, a part of the purchased possession, not yet received, but groaned after. There is a redemption of the body that takes place at the resurrection; but in a very important sense, the body of the believer may be said to be redeemed when it is under the control of the Spirit as Christ's body was. In Philippians Paul speaks in terms of strong condemnation of those who mind earthly things. But even the spiritual among us are perhaps more under the sway of earth that they imagine. The body sometimes says no, when the spirit says yes. When Jesus sat on the parapet of the well in Sychar, weary with the long walk and fasting, he found his meat in doing the will of his Father, pertaining to the Samaritans. He cared not to eat while he could make known to them the way of salvation. Redemption from the earth means redemption from the security that leads Christians to rely so much on the forces and influences of this world, makes them so afraid of encountering the displeasure of persons in good position, so desirous of securing the adhesion of such, so deferentical to the prejudices of society, so much more affected by the manifested will of the church, than by that of Christ, so content with the semblance of success. If any man wants to ascertain whether it is still true that they who will live godly in Christ Jesus shall suffer persecution, let him just undertake to be in every particular what the precepts of Christ demand, without any regard to what other Christians think or say or do, and he will soon have his question answered. Christians belong to the kingdom of heaven, and when fully under the influence of the Spirit of God, will find that they are redeemed from the earth. "They are not of the world even as I am not of the world," does not so much declare what *is*, as what *may be* the actual experience of believers. The people of the saints of the most High God, mentioned in Daniel vii. as taking the kingdom for Christ, even the greatness of the kingdom under the whole heaven, are perhaps the very 144,000 spoken of in Rev. xiv.

We must not get weary of repeating that Christ will not be seen upon the throne of God by the world, until he is seen reigning in Christians with an undivided sway. That Christ has all power in heaven and in earth will be displayed to the world, when his sovereignty over Christians is seen to be absolute, and when Christians enter upon the fulness of their inheritance. The expression redeemed from among men, corresponds with it is the complement of Christ's word, "I have chosen you out of the world." Also with an expression in Gal. i. 4: "Who gave himself for our sins, that he might deliver us from this present evil world." The world holds on to those who have once been its prisoners with a tremendous grasp, and never ceases to urge its claims so long as there is the slightest hope of their being attended to. This is the victory which overcometh the world, even our faith.

9. "They are the first-fruits unto God and the Lamb." This, in the Greek, is connected with what precedes it, in one sentence, thus: "These were redeemed from among men the first-fruits unto God and the Lamb. The fact that they are first-fruits springs out of the fact that they are redeemed from among men. It was when the first fruits of the barley harvest had been offered in the temple, that the harvest of the whole nation was sanctified unto them in such a sense that they were free to gather it and enjoy it. When these first fruits unto God and the Lamb are presented it will no longer be comparatively in vain that the prayer goes up, Thy kingdom come, thy will be done on earth as it is in heaven.

10. In their mouth was found no guile. This very expression is applied to our Lord in Isaiah liii., though the word is rendered *deceit* in our English version. Referring to it Peter says in his first epistle ii: 21, 22: Christ suffered for us, leaving us an example, that ye should follow in his steps; "who did no sin, neither was guile found in his mouth." No guile is found in the mouth of Christian ministers when they keep nothing back of that which Christ witnessed to. He was the faithful and true witness, flashing the light of God's truth upon the falsehood of their nature. One of the last and greatest temptations to which the believer is exposed in his progress from the city of Destruction to Zion's heights, relates to his confession of the work of the Spirit wrought in him. He is tempted to think it modest and humble, to keep back part of the testimony, to let the life tell what the lips are silent about. But there is a kind of testimony the life cannot give to the world. The life says nothing about the springs of conduct. You do good actions; you visit the sick and the fatherless, and eschew every thing that is wrong. What follows? The world will commend *you* for it. Your silence is simply the robbing God of the honour that belongs to him. Let your light so shine that men may see your good works and *glorify your Father* who is in heaven. The world at the

present day, is not unwilling to recognize the good deeds of Christians and even to erect monuments to them ; but it does not dream of ascribing the honour of their uprightness to God. Men see the actions ; they do not see the motives, they do not see the springs. "Without me ye can do nothing," says Christ ; "I can do all things through Christ who strengtheneth me," says Paul. It is not enough that I should be Christ-like, the honour of that must be given to Christ. They who are redeemed from among men are without guile before the throne of God, that is, in the realized presence of God, they confess the work of the Spirit within them. They say with Paul, I am crucified with Christ ; nevertheless I live ; yet not I, but Christ liveth in me and the life that I live in the flesh I live by the faith of the Son of God who loved me and gave himself for me. Christ says, He that followeth me shall not walk in darkness, but shall have the light of life. He says, I am the light of the world ; he also says, Ye are the light of the world. But how can Christians be the light of the world except they be conformed to Christ, and are in the world as He was in the world ?

REMINISCENCES. CIV.

DIARY 1846.

It seems to me that if there is one thing in the universe which I would preeminently hate, it is the thought that any merit of mine had influenced the divine mind in conferring these blessings upon me. If it should be revealed to me that I had done any thing as a reward for which I had received these evidences of the love of God, I would ask God to withdraw them for me. The divine character would be unspeakably disparaged in my view by setting these tokens of infinite love at a price. Gratuitously bestowed, and bestowed upon objects unmitigably vile and unworthy, they seem to me glorifying to him beyond all his other works ; His perfections shine with insufferable brightness upon this magnificent scheme. It is because God had first taken away from me the idea of my own goodness, strength and merit, that it pleased him to give me what I have. He pursues a certain order in the bestowal of his blessings. If any man think that high attainments in holiness are going to expose him to a temptation to pride he greatly errs. Before God will bestow a high measure of holiness he will take away all tendency to self-complacency and stamp on the mind an indelible conviction of its utter unworthiness. And so far from its being true, as many seem to suppose, that the sense of daily sin is requisite to humility and contrition, the contrary is the fact, viz. it is the removal of sin and the shedding abroad of God's love in its place that makes a man humble, abased and meek. In seeking for holiness a man is seeking for humility. And when you rest content with your own inferior state, you in fact show that you have no humility, for humility tends with great energy towards increase of holiness, and it is pride alone that stands fast. No, the humblest soul is the soul that most ardently thirsts for holiness. How greatly do they dishonour God who think there must be present sin in order to humility.

Another error that seems to have an intimate connection with this is this, viz, a readiness to beleive in the love of God when we seem to ourselves to have been engaged with some earnestness in his work. Now there is a joy consequent on serving God which is undoubtedly from above, and sanctifying in its tendency. But that Christian has altogether false views of the love of God, who believes it to be conferred only as a reward for well-doing. In fact, love is not love when so bestowed. It loses its distinctive quality. It was when we were dead in trespasses and sins, that God came to us with his greatset manifestations of love. He is the Same, yesterday, to-day and forever. From our conversion onward we have always the greatest love of God on our side. And if there is a time when we need it more than another, it is when we are in the depths of conscious sin and inability, and accordingly it is then we are to seek it, not looking forward to a better state before attaining it. A sense of the love of the only true God in Christ Jesus never led any man into sin. Antinomianism is infidelity.

Have just had an important conversation with my father. He has that sort of humility which thinks itself not privileged to do much for God. He thinks he pleases God by being grateful for what he has, and resting therewith content. What sort of humility would we consider that in an earthly servant ? Is not this almost the last name we would think of giving to such conduct ? These are rather the dispositions we would expect to see in an equal ; enough for him to be grateful and see no other obligation ; but in an inferior we would say this is the opposite of humility. A sense of unworthiness brings with it an earnest desire to do the utmost possible for God's glory and a conviction that we ourselves can do nothing at all ; and then an unspeakable joy at the promise of God to do all through us.—— All through the remainder of this day, God has been using me.

January 19th. Yesterday was a delightful and profitable Sabbath. Things from which I should formerly have anticipated no result, I now feel must redound to the glory of God, through the prayer of faith which he permits me to offer up. The meeting of young men in the afternoon was unspeakably solemn. Trust that Jesus will bring these other three out into that broad place where we stand. God is at work and it is pleasant to see all our expectations concerning the manner confounded, while fulfilled concerning the result. He doubtless means that the leaven shall go through the church as it is going through the seminary, privately and from individual to individual. This is doubtless to be a great week ; the last was but introductory. My prayer is that I may be the meekest man that ever lived, meeker than Moses, as meek as Christ ; the most loving of all God's creatures, and the most ueful of all the Lamb's company.

Have been this morning to see the brother who took the opposing stand on Friday night ; and prayed with him and another.——I must exercise more trust in Jesus in this respect, viz. the inspiration of the Holy Ghost in prayer. I must be dumb myself and free from the shadow of anxiety, and let him open my mouth. If there were any difference between the love of Christ for the saints in glory and for those who are yet in this world, it must be in favour of the last. Surrounded by dangers and difficulties they are in a situation to make them very precious to him.

A word that I heard lately in a sermon, illustrates the erroneousness of the prevailing notions of holiness. It was said that a man possessed of holiness would be happy, even if —were such a case supposable,—he were driven from the presence of God. The idea seems to be that holiness is something pertaining to the man himself ; it belongs to him ; and is such a good that the possession of it must always involve a feeling of self-complacency. Now the holy man is the only man in the world who is without a feeling of self-complacency. For holiness is not a propriety of the individual, something belonging to him ; but simply this, God working in him both to do and to will of his good pleasure. He of whom this is true has indeed complacency, but it is complacency in God. He cannot forget that the river flowing through his soul, proceeds from the throne of God ; so that if God should cease for a moment to work in him, he would cease to be holy. This is the holiness of angels and archangels, seraphs and saints in glory, and saints on earth so far as they are sanctified. The state of holiness is a state of happiness because there is the constant presence of God ; and a state of love, because God is love. These three, holiness, happiness and love are one ; and these make us one with the Father. Men think that complacency is good when the subject is good, and evil when the subject is evil. But it is all robbing God. What men call virtue, may be its own reward. But true virtue, holiness, knows no reward but that which comes from God, being itself from God. He both gives and rewards. From Him cometh down every good and every perfect gift.

INTERNATIONAL BIBLE STUDY.

January 23rd, 1881. *Genesis. XXXII.*

9-12 ; 22-30.

JACOB, after many years of banishment from his country, is now returning to his native land. He has received a promise from the Lord couched in these gracious words ; "I will deal well with thee." He probably inferred from this that God would incline the heart of Esau not to remember against him the wrong he had done to him many years ago, and in this confidence had sent to apprise his brother of the circumstances under which he was returning. When he heard that Esau was coming against him with an armed force, his heart failed within him ; he concluded that Esau was going to avenge himself of the wrong he had suffered, spoil Jacob of all the gains accumulated during his long period of foreign service, and possibly despatch him and his family. With the word of the Lord encouraging him to return he had no business to entertain such apprehensions ; his faith came far short of that which Abraham had exercised. This is one of the injuries that sin, committed against light, inflicts upon us : it weakens our faith. However, he is not without faith, but turns to God in his trouble, and states the facts of the case to Him very simply. He reminds God of the promise that had sanctioned his return ; acknowledges that he is altogether unworthy of the mercy of God ; gives expression to the fear that has taken possession of him or rather is struggling to possess him, and asks God to deliver him from the hand of his brother. The Lord hears his prayer, and points out to him the course to be pursued, in order that Esau might be amicably disposed towards him. In this way God is often pleased to answer the prayers of his people, and the answer is none the less from him that they are called upon to take some step toward the derired end. The same step taken without faith in God, would have been unavailing. It is not for us to dictate to God and say, God must answer my prayer without any act on our part. In all true prayer there is the surrender of the suppliant into the hands of God to be used by him in any way he may choose. Jacob committed to the hands of trusty men a considerable number of goats, bulls, and camels, as a present for his brother, and sends them on before him.

"And Jacob was left alone." His past conduct came up very vividly to his memory ; the excuses with which he had often tried to palliate it, were now of no avail ; there was a resurrection in his conscience of that truth which he had so persistently trampled down at the time when he was tempted to deceive his father, and defraud his brother ; it now seemed to him that all the prosperity of the

intervening years was something that he had no right to; he adjudged himself to be deserving of the chastisement that Easau was proposing to inflict. It is astonishing what resurrections of conscience sometimes occur. Men drill themselves to make light of the evil of their course, and it really seems that it is impossible for them to take any such view of their sin as godly men take of it; it is nevertheless possible for these long-abused consciences to awaken from their long torpor and be suddenly clothed with a condemning power like that of the law of God. It is the knowledge of this fact that emboldens the preacher of the Gospel to present the truth to souls that are dead in trespasses and sins. The preacher seeks by manifestation of the truth to commend himself to every man's conscience in the sight of God. He relies upon the Spirit of God to bring home the truth to the hearts of his hearers. Jacob had prayed, but had not the assurance that his prayer was heard. Christians often go to God with their troubles and state them and ask relief, but do not come away with the conviction that God will do what they have asked him to do. They have a vague hope that it shall be so; they wait to see whether it will be so or not; but this is not the faith which God would have us exercise. We need to pray over again, till we know in our hearts that God has heard us, and will certainly do what we have asked, or something better. Jacob made careful arrangements that he might be alone with God, and have the matter decided before actually encountering his brother. Very wonderful, indeed, is the transaction that is now recorded. We must bear in mind that acts of God's favour and condescension recorded in the Scriptures, not merely reveal the benignity of God towards the individuals mentioned, but to a great multitude of others who shall be benefited by the record thereof. What a mighty host will they prove to be who, in all ages and climes, have been helped in their pilgrimage by the record of this night's transaction.

"And there wrestled a man with him till the breaking of the day." 24. This was a man; but much more than a man. There is a reference to this incident in Hosea xii. 4: "He had power over the angel and prevailed." But this was more than an angel; it was the Lord of angels; and Jacob was made aware before the day broke that God himself had come near to him in that human form. What occurred was a real wrestling match; but the wrestling was symbolical; intended to convey instruction. God appears as an antagonist, just as our Lord appeared to the Syro-phenicaian woman, treating her as though his sympathies were not with her but rather with the truth which had been set at nought by her as by other sinners; she however enterd into the conflict, trusting in what was not manifest rather than in what was manifest; in the hidden mercy, rather than in the exhibited justice. This is the victory which overcometh the world, even our faith. We must overcome at the mercy-seat before we can overcome in the world. David had got the victory at the throne of grace bofore he got the victory over Goliath. Sometimes God's very perfections seem arrayed against us when we are supplicating God; but we get the victory by looking to the perfections of God as displayed at the cross.

"As a prince hast thou power with God and with men, and hast prevailed." In Isaiah we read: Fear not, thin worm Jacob. A worm, yet a prince; a worm himself but in Christ a prince. "Wherefore dost thou ask after my name?" It was too soon; some eighteen centuries had to go by before the blessed name of Jesus could be communicated for the encouragement of suppliants.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR MR. EDITOR,—Dr. Lazarus of Tanna F. C. Medical Mission, Mr. Madhavarao and I were during the last week of December, 80, on a preaching tour on the B. B. and C. I. line. We visited Basim, Virar, Gholwad, Diviad, Muargaum, Damaun and Bulsar; and as we were very near Surat we went and saw our Christian brethren there. In all these places we had a hearty reception except at Damaun, which, as you know, is a Portuguese town. We were in Damaun on Thursday last, and as it was quite dark when we went into the town we thought of commencing our work of street-preaching the next day. With great difficulty we got a place to pass the night and early the next day we stood on a prominent place in the main street to preach the Glad Tidings of great joy. We went on, when, to our utter amazement what do we find? A Goanese asking us whether we had obtained permission to preach from the Governor of Damaun. We answered him 'No' and went on with our work. In the mean while this person went and informed the police that we were speaking against the Government and Roman Catholics, whilst the fact is he did not understand a bit of what we were saying to the people! The police constable told us at once to stop and gave us a police peon and told us to go to the Governor. We did so. We were taken to the Secretary at first, where we waited for an hour to have an interview with the Secretary. But the Secretary did not come out, but sent word that we should be taken to the Governor. In this plight the words of our Lord came to our mind with double force, 'ye shall be brought before rulers and kings for my sake.' The Governor gave a note to the Secretary, and after another interval of two hours, when the Secretary was pleased to come out, he let us go. He asked us for the tracts, and we gave all that we had with us, praying in our hearts, that these tracts may be the means of bringing some of them to the truth as it is in Jesus. Thus we left the Secretary, rejoicing that we were counted worthy to suffer shame for his name. We were told to preach not in the open streets but in houses. We left Damaun at once and went to Balsar where we, as loyal subjects of our Empress, recited the story of Jesus and his love, and no one disturbed us.

Is it not strange, dear Mr. Editor, that Damaun should not be opened up for the spread of the Gospel? It is to me a great wonder that Portugal and all its settlements in the world should be shut up against the Light of the world, and that too in the 19th century.

I am yours very truly,
D. G. MALHAR.

Free Church College,
Bombay 10th, Jan. 1882.

NOTICES.

Y. M. C. A.—Members of the Gen. Committee are informed that there will be a special meeting held on Monday the 17th inst. at the Bible depot, to consider proposals connected with the erection of the Hall & Coffee Room near the Apollo Bunder.—Time, 5-30 p. m.

Y. M. C. A.—The Rev. B. Blake (will D. V.) deliver a Lecture on Friday, 21st, at 8-30 P. M. in the Gen. Assembly's Institution, Kalbadevi, on "Culture and Christianity." The Lecture is open to all.

RECEIVED for the Free Distribution of the *Bombay Guardian* from I. N. D. Rs. 17-14.

APPOINTMENTS for to-morrow in M. E. Churches: Grant Road: 8-30 a.m. S. P. Jacobs; 6 p.m. O. Shreves.——Dean Lane, Fort. 11 a.m. O. Shreves; 6 p.m. S. P. Jacobs.——Mazagon: 11 a.m. G. Bowen; 6 p.m. J. N. Hawkins.

Special Salvation Services. It is proposed that all the Methodists of the city unite in holding a ten-days meeting in the Grant Road M. E. Church, beginning at 6 p. m., to-morrow evening, 16th inst. A cordial invitation to attend is extended to all.

S. P. Jacobs,
Geo. Bowen,
O. Shreves.

Epitome of News.

SATURDAY, JANUARY 8.

—According to a Madras paper a fresh rebellion has broken out in the Rumpa district.

—The Burials Act has not yet been extended to India.

—It is stated that the Census Office has published a list of trades and occupations, in English and Urdu, for the guidance of enumerators. Some of the trades are, to say the least of it, curious. There is a "professional maker of speeches," and another man who is described as an "itinerant vendor of drugs to promote digestion"—at least that is the way the Census Office Babus translate *pitariwalla*. A third is a "professional ear-cleaner," while a fourth looks to the application of leeches as his sole means of livelihood. The most wonderful person of all, however, is the *gawahi dene-walla*, the professional giver of evidence.

—*Madras Mail*: As the practice still finds favour with some Hindu parents of procuring the marriage of their daughters with the god of a temple by the tying of a pottu, and thus constituting them dancing girls attached to the temple, with the knowledge that their future life will be one of prostitution, district magistrates have warned such people of the risk they run in conforming to this objectionable practice, and that for the future all persons must understand that it has been decided that it is criminal to constitute girls under sixteen years of age dancing girls, and that persons committing or aiding and abetting the commission of such an offence, will run the risk of being treated with much greater severity than heretofore.

MONDAY, JANUARY 10.

—Press Commissioner: A telegram received from Kandahar, dated 6th January, states that authentic intelligence has been received that Besbud Khan and Faizu Khan, who had left Kandahar with some twenty followers for Taiwara, were attacked near Naozad by certain Alizais, and after a fight, in which several lives were lost on either side, were taken prisoners. A report is current that they have been sent prisoners to Farrah; but this is not confirmed. Another has it that they were rescued by friendly Ishakzais, with whom they now are. Faizu Khan was severely wounded.

—Authentic information has been received in confirmation of the report that Khan Aga was treacherously arrested by the nephew of the Taimanic chief, brought a prisoner to Herat, and executed with five of his followers next morning in Ayoub's presenee. The Khan Aga was Ayoub's father-in-law. The bodies were thrown into a ditch of the town. Naib Hafizulla was sent the same day to confiscate all Khan Aga's property. Yelengtush Khan had fled to Penjdeh, whence it is believed he will now incite the Turkomans to attack Kooshk.

—The change of language in the civil courts of Behar by the introduction of Hindi came into operation with the re-opening of the courts after the new year.

—A dinner was given to the military Pensioners, on the Explanade, on Saturday last.

—*Bombay Gazette*; Belgaum: A European girl named Kate Bain is missing from here. She disappeared on the morning of the 30th December from her uncle's quarters. Her uncle is Staff Sergeant Bryant of the 83rd Regiment, and she was living with him and Mrs. Bryant. From what I can learn, Kate Bain had been some six years in the convent here, and last November her mother (an army school mistress with the 17th Foot, at Nusserabad) directed her sister Mrs. Bryant, to take her daughter out of the convent, and to let her go with the 83rd to Bombay, whence she was to be sent on to join her mother. The convent authorities refused to give her up until the Cantonment Magistrate was applied to. Eventually, however, without any judicial proceedings the nuns surrendered her. On the 30th December Kate Bain left her uncle's to go to mass at 5-30 a.m. She was seen entering the Roman Catholic chapel half an hour later; since which she has not been heard of. At the convent the lady superior denies all knowledge of her, So does Father Waldman, the priest.

Tuesday, January 11.

—*Times of India*; Aden, Dec. 28: Amongst the arrivals by the Zanzibar mail steamer Punjab were the Rev. Dr. Rankin and Mr. Pringle, who, you will remember, were sent out by the Established Church of Scotland to inquire into the charges brought against the Blantyre Mission by a Mr. Chernside. These gentlemen, I understand, have drawn up a report, in which they say that most of the charges have been grossly exaggreated, and many of them are utterly false. One of Mr. Cheruside's accusation was that in the case of the murder of a native woman connected with the Mission, the missionaries had tried and sentenced to death the wrong man. Mr. Chernside also accused them of flogging the natives, but it would seem from the inquiry of the Commission, that during the five years in which the Mission station has been in existence, there have been only five cases of flogging, for two of which alone the missionaries are responsible. In these two cases the punishment was inflicted, I believe, for aggravated cases of theft, and was, I believe, richly deserved. Another charge brought against the head of the Mission, Dr. Duff Macdonald, and his coadjutors, was that they were on bad terms with the Wakololo chiefs, who, I may mention, are descendants of Livingstone's old servants. The best answer the missionaries could give to this charge was to point to the fact that with only one exception every chief has one or more of his sons in the Blantyre schools.

Dr. Rankin and Mr. Pringle also brought intelligence that a slave convoy has been formed within twenty miles of the Blantyre mission station, and that two girls were abducted a week before the steamer left by a party of sixteen Arabs. The Mission staff, anxious to avoid any further scandal, abstained from attacking the Arabs, although they might easily have done so.

Among the other passengers by the Punjab was a gentleman connected with the opium plantation on the Zambesi river. He goes on to India to engage Malwa natives for the plantation. There are already thirty employed there, and he wishes to employ sixty more. I hear that he has 170 acres of ground under poppy this season.

—It is said that Government has already paid Sirdar Wali Mahomed Khan R 1,10,000 out of the R 3,00,000 they have agreed to give him, and that he has relinquished his idea of going to reside in Persia.

—Dr. Blaney was yesterday unanimously elected Chairman of the Municipal Corporation.

—*Bombay Gazette*: It seems almost incredible that a couple of months ago a large number of people resident in Kolhapur should have been near becoming the victims of a general massacre, as a prelude to an insurrection against the authority of the British Government and an attempt to place an impostor on the Kolhapur *gadi*; but twentyseven men are now under trial on a charge of being concerned in a conspiracy to that end. The scheme is said to have originated in the fertile imagination of one man, a native of Kolhapur, named Rambhat, who appears to be an agitator of much the same stamp as the Poona Brahmin, Wassodew Bulwunt Phadke, who created so much sensation by his exploits as a leader amongst the Deccan dacoits some two years ago. The affair has a somewhat ridiculous aspect as a projected rebellion against British authority in India, originated and conducted as it was by such a man, and confined to such men as were associated with him. But it has its serious aspect also, which should not be lost sight of. A sad affair it would have been if Rambhat and his co-conspirators—supposing there were, as is stated, from three thousand to five thousand men pledged and willing to assist them in the work of assassination and spoliation—had been able to carry out their plan of attacking, with a view to murdering, the few English residents while in the church on Sunday evening,—sad enough in itself, and equally sad in entailing the inevitable retribution.

—Same; Sibi, 10: The Governor arrived here last night, and was met by General Phayre, Sir R. Sandeman, and all the military and political officers now here. To-day His Excellency visited the Bolan pass, ascending it eleven miles, and to-morrow he visits the Nari gorge. Sir James leaves to-morrow night for Kurrachee, stopping two hours at Shikarpore and six at Hyderabad. He leaves Kurrachee on the fifteenth, and reaches Bombay by the eighteenth.

—The sepoy (Deen Mahomed) of the 22nd N. I., who shot three women last December in a house in Belgaum cantonment has been sentenced to be hanged, and the other sepoy (Kunaya) who cut a woman's nose off the same night, to seven years' penal servitude.

—*Overland Mail*, Dec. 24: The Government having declined to assist Capt. Boycott financially, a committee has been formed to raise subscriptions on his behalf. Lord Derby is amongst those who have contributed to the fund.

—The *Spectator* has an article dealing with Dr. Liddon's proposal to constitute a Court which shall have spiritual authority over the consciences of the Ritualist clergy by means of the creation of a new Court of Final Appeal, "whose members should be bishops, elected to serve by the entire English Episcopate, and having legal assessors to save them from mistakes in matters of law." The *Spectator* thinks that the new Court would plainly be open to the very grave objection that it would be composed of judges who exercise large administrative power. A judge who is a judge and nothing else has no need to trouble himself as to the welcome his judgment will meet with. His concern with the matter ends when he has given his decision. But a Bishop who is also a Judge in matters ecclesiastical cannot thus put his decisions behind him. He has to govern the clergy, and his difficulties in doing this will be immeasurably increased, if he is forced to make himself unpopular with one or other of the parties into which the clergy are broken up.

—The *New York Herald*, commenting on the Jewbaiting which has become so popular in Germany, describes it as "Prince Bismark's new crusade—a wanton war, upon the Hebrew element of German society. The Jews will survive, because they are a highly-developed intellectual race. They will baffle their persecutors now as they did in the past. The Jew will look on silently and with patience, avoid the breaking of the laws, and steadily carry his point, show his intellectual predominance in matters of business and culture, and avoiding direct antagonisms with the powers of the State, gradually assert his right to the privileges and immunities of the German citizen. Moreover he will call to his side the sympathy of the thinking part of the civilised world."

Wednesday, January 12.

—*Deccan Times*: We mentioned in a late issue that Captain Morse Davies, R.A., who was accused of writing anonymous, slanderous letters regarding two ladies of this station, had been given the option by the military authorities of sending in his papers or standing a court-martial. He has chosen the former alternative, and having received the necessary permission he at once left the station, *en route*, we believe, for England. Meantime, however, Dr. Maclean, who had received official intimation of the state of affairs, laid an information before the magistrate, charging Captain Davies with defamation in respect to these anonymous letters, and also in respect to certain oral communications made to different individuals, all of which seriously reflected on the character of his wife and his family, and prayed for a warrant of apprehension. A written apology and retractation having been given, the case terminated.

—Calcutta, 11: The Viceroy and the Marchioness of Ripon arrived this afternoon. Their entry was quite private. The usual salute was fired, but there was no reception or military display. His Excellency is fairly well, and none the worse for the journey.

—*Times of India*; Calcutta, 11: The Star Line steamer Orion has broken down, and is lying at anchor just below Coconada.

The four men who were apprehended in connection with the attack on the Roopabally Tea Garden at Cachar have been sentenced, two to transportation for life, and two for ten years.

—Dr. John Lloyd Baxter has intimated that he is in a position, with munificent assistance he has received, to place £125,000 at the head of a subscription list for the establishment in Dundee of a college similar to Owen's College, Manchester.

—A telegram from New York to the *Evening Standard* of December 25 states:—Five persons have been burnt to death on the Carolina Central Railway, owing to the carriages in which they were travelling having caught fire.

—The following is from a letter in the *Christian*, written from the scene of the recent Colliery Explosion in South Wales:—The calamity that has fallen on this poor village, though in extent and in the absence of some circumstances of strange horror less appalling than that which came upon Abercarne, so exactly reproduces pathetic incidents of speechless sorrow, and of uncomplaining bitter need, that I seem now to be writing in the desolated Monmouthshire valley, some few miles to the east, where I gathered so many mournful experiences two years ago. Some of these indeed are, I think, overshadowed in piteous sadness by cases I have visited here; in so many instances have *several* loved ones been taken from one home. One dear woman has lost husband, son, and brother; a family of young orphans, motherless before, their father and only grown-up brother. The exceeding bitter grief of a bereaved widow-woman, one of whose sons was killed in the Dinas explosion, and whose two remaining boys are now "down," was told in Welsh, moaning words of such utter desolateness that no spoken sympathy, though all the words were of Him who "surely" bore her grief, could bring comfort.

Two strangely touching cases were of a young, almost girlish, widow, whose tiny baby that lay by her side was born in the same hour her young husband was being carried to his grave; and of two poor old people, who, after long beseeching, had parted with their little property in an adjoining county, to come and live with their two sons, both of whom, within two hours after the dear old people arrived in their new hoped-for home, were among the dead in the sad pit.

One thing has impressed me deeply in this stricken village—the reverent submission of the poor bereaved people under the crushing

weight of their blank, dreary sorrow. I have marked a *meeting* took when the Saviour's name was spoken. A weary-hearted woman said to me yesterday evening, 'He have held me up a deal; if He had not held me, I never could stand it.' And another, whose losses are terrible, could say, out of the shadow of her tearless grief, "indeed he is behind it all."

Sad as is the work of visitation, it has been brightened in many homes where the grief lay deep by the undoubting hope of the sorrowing people, who could tell me strangely touching, *thankful* incidents of the latest hours of some by whom the nearing message seemed to have been *looked for*. I believe that lasting good has resulted from the labours of the Salvation Army in these valleys. In one of the sad houses I met a young man from my own county, a collier, who is connected with the movement, from whom I understood that the wooden "tent" recently erected here, and which will seat about 600 people, is frequently filled, and that a tone of genuine religion is increasingly prevalent. The same conviction was expressed to me by one of the owners of the colliery where the explosion took place—a man of simple, God-reliant piety, whose heart is heavy for the loss of his dear men. He told me with much emotion that he thankfully believed by far the greater number of those to whom the solemn summons came so suddenly were truly Christian men and boys; and would have given me many interesting particulars had our brief interview permitted.

—*Christian*:—Writing from Maloga Aboriginal Mission Station, near Echuen, Victoria, Australia, on Oct. 25, in acknowledgment of moneys contributed by our readers, Mr. D. Matthews says:—I am sure you will be glad with us when you know that the Holy Spirit has been present with us for several weeks, and a few have been soundly converted. We are, however, daily praying for an enlarged manifestation of the power and presence of God. We are longing for all our dear blacks to be gathered in to Christ. They meet daily, morning and evening, and eagerly listen to the Word of Life, and our hearts are frequently cheered by marking the improvement in the lives of these people, who have been sometimes rated as the lowest type of humanity. We thank God for the interest taken in our mission by the Christians of our fatherland in this, as it were the eleventh hour. We again crave an interest in the prayers of the people of England.

—Same: In the Consular Reports, sent home periodically by her Majesty's representatives abroad, passages sometimes occur of the highest interest. There is such an one in the report by Mr. Consul Chr. T. Gardner upon the trade of Chefoo in 1879. The particular paragraph to which we refer is headed—"Effect of Evangelization on Trade."

Mr. Gardner says:—"The remarkable progress the spirit of Christianity has lately been making in this province will, I think, in future years, have a most beneficial effect on trade." He explains that he does not allude to the number of converts, so much "as to the change that his come over the attitude with which educated and uneducated classes here regard the doctrines of the New Testament." Indifference and hostility are giving way to respectful attention, and Mr. Gardner attributes this "to the generosity of Christian Europeans towards the starving multitude during the recent famine," and to the devotion of Christian missionaries who administered the relief. Although the memory of famine may pass away, he does not think "the progress of Christianity will be much checked." He is struek "with the vast strides Christianity has made, and that in spite of the very few missionaries there are in the land." Enthusiasm in the native forms of faith has become extinct, and "whether we are inclined to rejoice at or deplore the fact, I think the spread of Christianity is inevitable."

Thursday, January 13.

—*Times of India*: A telegram from Dhoobree says that Lord de Grey's party arrived at their camp on Monday morning, where a line of over fifty elephants was drawn up for the beat. Three fine tigers were bagged within 47 hours after the party left Government House, Calcutta. The party will continue in the district for some days, and then proceed to the hills, to witness the capture of a herd of wild elephants.

—Allahabad, 12: A report has been received at Peshawar that the Governor of Bamian, appointed by Ameer Abdul Rahman, has been murdered by Sheikh Ali Hazaras, who have declard their hostility to the Ameer, and declined to pay revenue.

—Shahzada Hasan, of Badakshau, has died in Cashmere.

—Press Commissioner; There is reported to be some uneasiness in the large zemindara of Jeypore, adjacent to the Vizagapatam district of the Madras Presidency, owing to the arrest of some village headmen for alleged complicity in the murder of certain low-cast people of predatory habits. The Agent has gone to Jeypore with some additional police, and three companies of a Madras regiment have been moved in the same direction as a precautionary measure.

—The correspondent of the *Daily Telegraph* gives some particulars about the attitude of the Pope with respect to the Irish question. Writing on the 15th ultimo, he says:—An official *communiqué* was made to appear in the official organ of the Vatican, the *Osservatore Romano*, openly condemning those priests who disobeyed instructions received. Contemporaneously telegrams were forwarded to the Irish bishops who had been present at public meetings, requesting them to proceed at once to Rome. Leo XIII. was determined to use towards the Irish bishops the greatest severity. They appeared before his Holiness, introduced by Monsignor Kirby, who attempted to cheek the Pope's indignation by presenting him at once with a considerable sum of money subscribed in Peter's pence. But even the light of this liberal contribution did not prevent Leo XIII. speaking out his mind very clearly. The Irish bishops, at the suggestion of Monsignor Kirby, assumed at once the tone and language of the Belgian bishops, and declare to the Pope that, while they considered themselves subject to Papal authority in all questions of religion and dogma, they considered themselves perfectly independent in matters of politics. The result was that the bishops remained with their opinion and the Pope with his; after all, no allusion whatsoever was made to the Irish question in the Papal Allocution of Monday last.

—At an early hour yesterday morning, a full-grown hyæna was caught at the Frere Bunder, which is said to have reached there by swimming across the harbour. Mr. Gell, the Deputy Commissioner, ordered the animal to be made over to the Suprintendent of the Victoria Gardens, Parel.

—*Bombay Gazette*: Mr. J. A. Cameron, who has just returned from Kandahar, where he has distinguished himself as a very able and dashing special correspondent, proceeds forthwith to the seat of war in the Transvaal as the representative of the *Standard*. He leaves on board the troopship Crocodile on Friday next. The 92nd Highlanders, and the 83rd Foot are to go in the *Crocodile*.

—"Brooke is pulpy, and will run into any kind of mould," is the remark which George Eliot puts into the mouth of one of her characters. Evidently, the *Madras Times* remarks, certain Government officials think the native Christian is of like consistency to Mr. Brooke. "We hear that in some Mission districts the collectors of census returns have been persuading native Christians to designate themselves as Hindus. What about the penalty of tampering with human pulp in such a fashion?" Do not the Census papers distinguish between Nationality and Religion?

—The *Deccan Herald* on the Kolhapore conspiracy case: This contemplated outbreak, whether considered as the prelude to a general outbreak in the Southern Mahratta country, or as merely a straw to shew how the wind of Brahmin disaffection blows, is full of grave significance, and Government will doubtless take timely warning from it. The fact that the ringleader and prime instigator of the foul conspiracy was a Brahmin, and that four other Brahmins were associated with their caste-fellow Rambhut Kadekar, raises the natural presumption that the crime was none other than a Brahminical one. The Mahratta and Mahar labourers and cultivators were but tools in their hands, ignorant country bumpkins to whom religious fanaticism or fine promises of remuneration were sufficiently powerful appeals. These Brahmins, it is well known, keep up a systematic correspondence with Nassick, Poona, Satara, Sangli, and Sawant Vadi, and are staunch sticklers, like Siwaji, for the maintenance and dominance of their creed, and restoration of the Bhonslays.

—*Bombay Gazette*: Cassinath Luxuman Mehendlay, a wealthy Brahmin zemindar of Belapore, in Salsette, is now being tried by the Hoozoor Deputy Collector and Magistrate at Tanna on a charge of causing the death, by rash or negligent act, of one Ellupa Gungaram, a day labourer of that *gaum*. The crime is said to have been committed in one of the Hindoo temples, in connection with a religious rite at Belapore.

—*Statesman*: Another absurd rule has been passed by the Government, that no one should be admitted in Government offices who is above 22 years of age. Now why should a man over that age be barred from getting employment in Government offices? What is he to do to support himself, and family if he has any? Can he live on air? Is this humanity and justice? Instead of engaging old and experienced men, young lads and schcolboys are entertained. This absurd rule is enforced with special rigour in the General Post Office, and the Military Department, clerical branch.

Friday, January 14.

—*Times of India*; Allahabad, 13: Mahomed Hyat Khan, Judicial Assistant Commissionbr of Jhelum, has been sespened from all official duties. No reason is assigned; but no doubt iti s in connection with the charges made of misconduct while working under General Roberts Cabul.

—The Str. *Surat*, with English Mails, left Aden for Bombay, Wednesday, 10 p.m.

—*Times of India*: We learn that our esteemed townsman, Mr. Sorabjee Shapoorjee Bengallee, has presented fifty thousand rupees to the Parsee Girls' School Association for the purpose of erecting a suitable and permanent building for the institution.

—The Annual entertainment of the Byculla School children came off last evening.

—The lottery in aid of the Society of St. Andrew, Bandora, was drawn on Sunday at the Church of St. Andrew. There was a large attendance, and at the conclusion of the drawing a suitable address was delivered by the Principal of the St. Andrew's school.

—Death last week 401.

—*The India Methodist Watchman*: The present membership of the churches in the South India conference is 2121, a gain of 105 in the past year. There were reported at present 23 church buildings and 9 parsonages an increase of 4 and 3 respectively. This property is valued at Rs. 275,000 which bears a debt of Rs. 60,000. 44 Sunday schools with 2,434 scholars (a gain of 106) were reported.

During the year contributions for all purposes aggregated Rs. 103,300. Conference collections for "Transit Fund" for the transit of new Missionaries were Rs. 1112, and the Book Agent by appeals made through the India Methodist Watchman received about Rs. 1500 more

for this "Fund." T. E. Morton, W. A. Moore, Geo. Woodall, Wm. Brown, W. H. Stephens, W. H. Bruere were received into the Conference as preachers on trial, and B. Peters was ordained. T. E. Oakes was transfered from an American to the S. India Conference. The whole number of effective preachers on the Conf. roll now is 39, while two more are expected soon, three more are absent from ill health and Wm. Taylor is in America.

The total nnmber of preachers on the roll is 43 of whom 17 are married, and two more are soon to take the same degree.

Of the last year's gain more than three fourth's are native members. The total native membership of our Conference is about 300 or one seventh of the whole. The gain in native members is mostly among the Bengalees of Calcutta and in the Christian Orphanage, Telugu.

No new workers are this year appointed in wholly native work though several of the brethren are studying the language of the district in which they labor and passed at this Conference session their first Examination.

Selections.

THE STORY OF MY CONVERSION.

BY REV. F. VON SCHLUEMBACH.

[An address delivered at the late Y. M. C. A. anniversary in Lynn, Mass, and reported by Rev. W. D. Bridge.]

My Dear Friends: The request has come to me that to-night I give to this audience an account of the trying hour of my life—the conversion of my soul from infidelity to Christianity. While I do it, I have to say, first of all, that I do it with dread, for the reason that a great many men misunderstand why I stand up here to-night, and instead of giving you the Gospel, simply relate what so intimately connects itself with my own heart. And to-night I hope that while I give you these personal experiences, you will understand that I only do it to give glory to the name of Jesus; and to give it so that the full benefit thereof may come to our hearts here assembled. I have necessarily to give first a short biographical sketch of my life previous to that day of conversion.

The Lord saw fit, in His kindness, to let me see the world in the midst of a noble family of Southern Germany, a family that delighted to have me come into their midst, although I was number fourteen. I was reared up in the midst of luxury, my dear friends trying hard to have me enjoy life. They provided me with the best teachers, and I was educated with Prince Frederick of Hohenlohe. But it turned out that this was not best for me, because, as I said a few days ago, it made me go into manhood when I ought to have been a boy. It came to me so that in early life I was a spendthrift. I did not know the value of money, and I came into the company of fast young noblemen who knew only how to spend money; and necessarily I soon became a slave to the intoxicating cup, with all its terrible excesses.

In youth I had the opportunity of entering the army as a cadet, and was educated in military training; but this was the worse for me, for when I was very young I came into contact with men who thought nothing of Christ and Christianity. My mother loved the Lord Jesus Christ, and taught me all in her power until the age of eight years, when I came away to school, and never went home to her control. But up to eight years of age, she did all she could to make me love Jesus.

My army life was the cause of my coming to this country. I spent money so freely that even my father could not afford to keep me in the army. I resigned in 1859, and came over to America, hoping that a little tour of pleasure would do me good, and then I would go back into my old life. I didn't intend to stay here. I hunted up a friend in this country, and found him a poor laborer. I was disgusted. But I soon found that I must die of starvation, or work. It showed me the value of the American dollar.

Well, when I came over here, there were no Christian arms outstretched towards me, but only that party that delights in revelry of life; and I came in contact with the atheists of Philadelphia, with the men in the Turner Associations, who put in their platform, "There is no God." I was then a member of their Association in which was a plank which read: "We will expel any member of our association who believes there is a God." I hear they have struck it out, because they could not stand the pressure for any length of time. I remember the day when I, as a member of the Association, brought up one who went to church, struck his name from the roll, and turned him out of the hall. We didn't want anything to do with Christianity.

Shortly, a youug man like myself, with such surroundings, went from one step to another, higher and higher, until they made me a leader of their infidel ranks; and what a hard time I had there! I had been an officer in the army during the war, and spent my money freely, yet I determined that this country must be reformed on the principles of infidelity; and if no one would undertake it, I cheerfully would do so! We determined that we would commence with the laboring classes—determined to do it by putting into the public schools schoolbooks in which infidelity was so mixed that no one would detect it. We determined to be cunning. We knew some one was after us. We fou[illegible]he Bible. I spoke often against the Bible in p[illegible]ic schools. I was elected by the men in Philadelphia to go up to the Governor of Pensylvania, Gov. Geary; and as we were some of the politicians of that city, we thought we could get a good hearing. We had a petition of the Germans of Pennsylvania to the Legislature and Governor of the State that this tyrannical law of the Sabbath might become extinct and a liberal law given to us, or else there would be a row. They elected me a spokesmen, I being one who had stumped the State for him. He said "I am very glad to see you." I suppose he was. I introduced Mr. Lager-bier So and So, and President So and So, and Doctor So and So. We were a party of great importance. And the good Governor sat down and said, "Well, gentlemen, what can I do for you? I hear you are come for some State business." I told him that this miserable Sunday law, where we had to go down into the saloons out of sight if we wanted our beer, wouldn't do! We wanted to enjoy ourselves. These fellows that sing their pious hymns and make a noise—why can't *we* make a noise? The Governor listened and said, "I think you are perfectly right. I will do all in my power to help you, but there is one thing that I must remind you of. I suppose you have prepared everything for this. There must be necessarily a law!" "Oh, yes, Governor, of course," we said. "If you take away the present law, we must put on another one. Have you drawn out one that will suit for this purpose? Have you done anything of this, gentlemen? It will be folly for me to go to the Legislature without suggesting another law. Please draw up a bill, and have something that will take with the Germans of the country. There are the Germans and the Irishmen, and you must see that everything is in place, so that it will be suitable for us to vote, and I will present it to the Legislature." "Much obliged to you, Governor," we said; and we sat down and put our heads together, to find what kind of a law we would make up. We found we could not make a Sunday law to suit us, much less to suit everybody; and the consequence was, that the Governor did not see us any more.

I shudder to recall what excesses I went into at that time of life. My life became more and more miserable, and I was in my belief an atheist. I had followed the philosophical principles of Schopenhauer, and I delighted in being practically what I was theoretically, and I hated Christianity from the bottom of my heart. I considered everybody a fool that would go to church to listen to such nonsense as was given out of the Bible. Even in public I rehearsed my atheism—and I was most miserable. I was a man who could not go by a lager-beer saloon without going in. When I remember it, I tremble.

The other day there came to me a man who said, "Won't you give me ten cents to buy a drink of whiskey? I shall die if I don't get whiskey." I saw myself standing there, and for the first time I comprehended what a terrible slavery I was once in. That day I comprehended in what a low position I was, just like that man before me. I would have sold out my honor for a drink of whiskey, if I was under the influence of the intoxicating cup. I always wanted more, more, more. And I, a poor man, had nothing to live for, because I was spending my time in practical infidelity. And it was not only that; when I looked upon my wife and child, I trembled. I many times cast down my eyes, and tears ran down over my cheeks, because my wife might be thinking of those days so dark in the memory of my life. But then it was not only on account of my family, for I brought hundreds, hundreds, to the ruinous cup. Satan makes a man, under the influence of drink, a slave, a slave-driver. Oh, how I delighted to go out and meet the sons of the better classes of Americans and Germans, and drag them into our social life so that they would be drunk—that one would be drunk by my side. I have to tell you this because I want to show you practical infidelity. They say not everybody, surely, has courage to live out, and to carry out, his principles, There are many infidels who, were they to live out their real principles, would have the horrors. Thank God, bnt very few would carry out the Schopenhauer idea that it is better to be dead than live!

I recollect a young man who was with me a few weeks before my conversion. He was my bosom friend—a German—in the city of Wilkesbarre, Penn. This young man drank heavily, and kept drunk three days and three nights. I had to keep ahead, I thought if I was "drank down" I could not keep my place any longer. Said he, "Fred, I'll beat you," But at one o'clock he dropped down. Then I went home. I was hardly home an hour or two before the door-bell rang. I didn't hear it, but my dear wife did. She said, "What's the matter?" "Ha," they said, "call your husband. Just tell him that John, his best friend, is dying." She woke me, and when I came out of my drunken stupor, and when I heard that John was dying, I went to him. He was a noble fellow. To die as he was dying was terrible. His dear mother sat at the head of the bed. He was breathing his last. She pointed to me and said, "Schluembach, Schluembach, I demand my boy from you on the day of judgment." I didn't believe in a day of judgment, so that didn't affect me much, but I pitied the woman; and as I stood there the door opened, and a noble German girl came in and said, "Is John dead?" He [illegible]s to marry that girl in a few weeks. I [illegible] never forget that scene, never! And *she* cha[illegible]ed me; but I stood there in dark infidelity, w[illegible] that call to repentance; I was so hardened by atheism, by an unbelief in God and eternity, that I had only sympathy as a human being; there was no comfort, because I knew there was no God. I was sorry the fellow was dead, but I couldn't help it. "Let me alone with your God and your nonsense," I said. If I had understood then what a terrible charge it was, I would have trembled.

A few weeks after, I was invited to go to Philadelphia and give a lecture on the subject, "There is no God." The next morning after the lecture I had business in Mauch Chunk, Pa. As I walked through the cars on the way up, a gentleman pulled my coat. I turned around,

and found General Albright, my old general in the army, who died a short time since. Said he, "I am very glad to see you. Where are you going?" "To Mauch Chunk," I replied. We had a little conversation, and the General said, "Will you stop over and dine with me this afternoon?" "I'll gladly do so," I said, "when I am done with my business." "We dine at four o'clock. My good wife hasn't seen you for ever so long." After further conversation, said he to me, "Captain, let me ask you a question!" "Of course," said I, "of course." "Do you love the Lord Jesus Christ?" "Why, General," said I, "I hate, I hate that miserable Jew, and I consider everybody a fool who believes in Him." He said, "Captain, you must reckon me a fool, then." I said, "Present company always excepted." He said, "I don't want to be excepted. I love the Lord Jesus, and I'll own it." I was very much embarrassed. I didn't wish to see the general's home. I said, "I guess it will spoil our dinner." "Oh, no," said he, "that's not Christian. I want you to understand that you are as heartily welcome as you were five minutes ago. But I am really sorry you are not a Christian."

We arrived at Mauch Chunk, and at four o'clock I stepped up to his office. He greeted me and said, "We will soon be called to dinner." A few minutes passed, and Mrs. Albright came in. The General said, "Mrs Albright, do you recognize this gentleman?" "No, I don't recollect him." "This is my infidel friend, Captain Schluembach." I said, "That's hardly fair." She said, "Are *you* an infidel?" "I am an atheist," I replied. Pretty soon it was announced that the dinner was ready. Mrs. Albright turned round and said, "Permit me to introduce to you Reverend——." "Oh, Reverend!" I said. "How does the Reverend come here? We German infidels call them *Pfarrer*." I had often said I would not dine with a preacher. I looked at the preacher with disgust. The General and preacher commenced to talk about Christianity, and I thought I would keep back, hut soon the young preacher got warmed up. I thought he was a coward. He went for me in fair style, but he made a most sad mistake, that poor young man! He had been to college, and he selected just what I would have selected to fight him. He talked about the philosophy of Christianity. I liked that first-rate. I thought I would go back and find out about the first principles of Christianity, and when I found what I had before me I went into him. I forgot about dinner.

After a time the General and the preacher went away, but Mrs. Albright would not let me go. She brought the cup of coffee, and said, "Now, Captain, you made a few remarks a little while ago, and I did not like them. You remarked something that was very wrong." "Wrong, Madam?" said I. "Yes," said she. "I don't know anything about philosophy, but you charged someting that was very wrong indeed." Thus I was drawn unto conversation with the lady on Christianity. She said, "You wanted to reform this country; you felt in earnest about it, and that it couldn't get along except it be infidel, and that Christianity was a stumbling-block in the furtherance of this country. If you can find out in history that you are right, I will give in. Let us have a little comparison—compare Christ, and see what Christinity has done for the land and for the world, and what infidelity has done for the land and the world." I said, "That's business!" and we did go in.

[The result will be told next week.]

(*Zion's Herald.*)

WHAT IS THE IRISH QUESTION?

It is not so greatly to be wondered at if Englishmen have been slow to understand that there is a specific Irish land question, or what that question is. Where everything is in contrast to English conditions, no help is to be had from analogy, and all hypotheses or conjectures cannot but stray wide of the truth.

Leaving Ulster out of account, as provided for by Mr. GLADSTONE's Land Act of ten years ago, and not included within the range of the present burning questions in Ireland, it may be said with general truth that for the other three provinces, and especially for the west and south of the island, there is a specific land question, very pressing and very difficult of solution. There are a few wide states, such as those of the Duke of DEVONSHIRE and Earl FITZWILLIAM, situated chiefly, we believe, near the centre of the region we have indicated, where the relations between landlord and tenant materially differ from what we are about to describe; but when all are put together. they do but constitute a fractional part of the whole area of which we speak.

The points of contrast, then, between England and Ireland are as follows. In England the landlord erects the homesteads and farm-buildings at his own expense, and commonly bears a share in the cost of improvements, especially in the case of a yearly tenant. In Ireland the landlord bears no share of any of these expenses. In England the yearly tenant, or tenant at will, is low rented, much lower rented than the tenant who holds a lease—and his rent remains commonly the same, from generation to generation, unless there be a sale of the property. In Ireland the tenant at will is, as a rule, high rented, is often rack rented; and, if at his own cost he effects improvements, it is more likely than not that he will be required to pay a higher rental forthwith in consequence of the improvements he has made. To which it must be added that an immense proportion of the land now tenanted in Ireland has been reclaimed from the condition of bog, or wilderness, or mountain waste land, by tho unaided labour of the peasant occupant, the cottier tenant, in bygone times, and thus the revenue of the landlord has been absolutely created, without any care or cost on his part, by the labour of the peasantry of former generations. To which it must be added—and indeed this is the real cause of much that we have now indicated—that owing to the want, throughout nearly all the region of which we have spoken, of any other means of employment exceps agricultural labour, to the great excess of population beyond the means of employment, and to the fact that the population is one of peasant-farmers and not of farm-labourers, the farms being all small, many not more than five or seven acres, and few more than twenty-five or thirty, the competition for holdings is at all times excessive, the peasant, who must have a farm at any price, or be without occupation, will bid any price for a farm, and, in short, as an eminent French economist has lately said, there is no market price for land.

Perhaps the first thought that is likely to strike the average Englishman when he first perceives the actual condition of things in Ireland is, that what is needed is that the population should be reduced by large emigration, that the small holdings should be aggregated into good-sized farms, and that the English relation between landlord and tenant should be introduced. He must reflect, justly enough, that it would be ridiculous to expect the landlord to build shanties, or cottages which the tenants would soon reduce to the condition of shanties, for paltry seven-acre holdings, which can never harbonr any but a miserable population. But then this remedy would mean a wholesale deportation of the population. The thing cannot be accomplished. The dread lest, in the season of poverty and distress through which the country has been passing, the landlord should endeavor, by wholesale eviction, to carry out such a policy as this, has had much to do with the success of Mr. PARNELL and his coadjutors in their agitation. If, indeed, the landlords had attempted to carry out such a policy, in a situation so desperate, who could have wondered? Nor is it easy to see how, on any plan, there can be much hope for Ireland, unless the excessive population can be reduced. Land hunger and dread of expatriation are, however, dominant passions in the breast of the poor Celitic peasant of Ireland, dominant in proportion to his ignorance, his poverty, his helplessness. It is the best and most self-helpful of the Irish, for the most part, who have swelled the emigrant waves that have followed each other to the shores of America.

Such a population as we have described is certainly as unfit as possible to become peasant-proprietors. The small freeholds of Ireland, indeed thus far have been largely bought by small and thrifty tradesmen, belonging to the country towns. To facilitate the acquisition of small freeholds may be a wise policy, and, so far as it succeeds will probably do some good. But there is no hope from this quarter for any broad remedy for the evils which afflict Ireland. Whether the three F's will prove a remedy equal to the occasion, one which the Government will accept Parliament endorse, and the people thrive by means of, remains to be seen.

Meantime, of one thing there is no doubt, the violence, the cunning, and the wickedness of the agitation which has filled the island with crime and lawlessness; and the absolute necessity that the Government should be sustained by the whole people of England in their endeavour to curb this agitation. The result of Monday's Cabinet Council has been awaited with great anxiety. We trust the decision of the Ministry may not prove to be an aggravation of the dreadful Irish dilemma. (*Watchman.*)

THE DUKE OF ARGYLL ON THE LIMITS OF KNOWLEDGE.

(*From the Spectator.*)

IN the valuable essay on the "Limits of Human Knowledge," which the Duke of Argyll contributes to the December number of the *Contemporary Review*, there is one passage which contains so much weight of thought that we wish he had dwelt longer upon it, and devoted a larger part of his paper to its special illustration. It is this: "Nothing certainly in the human mind is more wonderful than this—that it is conscious of its own limitations. This consciousness would be impossible if those limitations were in their nature absolute. The bars which we feel so much, and against which we so often beat in vain, are bars which could not be felt at all unless there were something in us which seeks a wider scope. It is as if these bars were a limit of opportunity rather than a boundary of power. No absolute limitation of mental faculty ever is or ever could be felt by the people whom it affects. Of this we have abundant evidence in the lower animals, and in those lower faculties of our own nature which are of like kind to theirs. All their powers, and many of our own, are exerted without any sense of limitation, and this because of the very fact that the limitation of them is absolute and complete. In their own nature they admit of no larger use. The field of effort and of attainable enjoyment is, as regards them, coextensive with the whole field in view. Nothing is seen or felt by them which may not be possessd. In such possession all exertion ends, and all desire is satisfied. This is the law of every faculty subject to a limit which is absolute." We suppose the Duke to mean, for instance, that the man who, when suffering from cold, or hunger and thirst desires to be warm and to eat and drink, is conscious of no painful sense of the limitation of his faculties, such as no doubt, he does feel when he begins to aspire after the beautiful, or to crave a further knowledge of the true. He knows perfectly well what he wants; and when he gets to a good fire, or sits down to a hearty dinner, he is in no danger of wringing his hands in despair that the human faculties are so closely limited, and these limits so soon reached. The sign of absolute limitation is that there is no consciousness of any limit. The man who is comfortably warm forgets all about his former need of warmth, and does not beat upon his

breast and call himself miserable because he cannot find new pleasure in getting warmer. The man who has been overcome with a desire for sleep, and has had his sleep out does not bewail himself because he cannot sleep more and longer; his need and power were strictly limited, and when that limited need was satisfied and that limited power was exhausted the idea of going beyond the limit never even suggests itself as a thing to be desired. The limit is so much a part of the very essence of the need that the limit once reached the need is extinguished, and there is nothing in our nature to suggest the impatience of a limit. It is totally different in the case of those faculties of which the limitation is not absolute. We yearn after beauty, and only find our yearning satisfied for a moment, before we are conscious how imperfect the satisfaction is, how far beyond it the imagination has already travelled. We thrist for truth, and the nearer we seem to get to some great truth the sooner we find ourselves in a sort of despair that the great realm of Truth eludes us on every side. We hunger and thirst after righteousness, and the few crumbs of the everlasting bread and drops of the living water that pass our lips only make us doubly conscious of the finiteness of our grasp and the infinitude of the quest. The Duke of Argyll is absolutely right when he says that the clearest evidence of absolute limitation is the unconsciousness of a limit. We are, for instance, absolutely limited in our knowledge of physical matters by the testimony of our various senses, and the consequence is that we never fret after the knowledge of completely new physical qualities for which we have no sense. If there be in other beings a physical sense which tells neither of hardness, nor softness, nor sound, nor taste, nor smell, nor light, nor colour, nor heat, nor cold, nor any quality known to men—and there may, of course, be a hundred such—human beings nevertheless do not desire it, nor lament over the want of it. The limitation of our nature is so perfect as regards a non-existent sense that to us it is nothing in the world; and we must wait till we have at least the germs of such a sense before we can complain of the destiny which refuses us its development.

So far the Duke's position appears to us to be quite invulnerable, but he hardly seems to have made as much of it as he might. Consciousness of limitation, he says, is the true index of the imperfectness of the limitation; the disposition to beat against the bars of our cage shows that the cage is one intended not so much to bound our powers as to limit our opportunities. Now, wherever this is the case, surely it is obvious enough, not only that those opportunities *may* be enlarged, but that the gift most to be expected from any being higher than ourselves who can understand us—if such a being exists—is that as occasion fits he *will* enlarge them. In dealing with each other it constantly happens that we come across those whose powers are below our own, but whose opportunities are much below their powers; and when this happens we set ourselves to enlarge those opportunities by the process we call education. Even in regard to the most intelligent of the lower animals, this process is a very real one; we teach them to understand our wants and to supply them. We can do nothing, of course, which transcends entirely the limits of their powers; but so far as their powers are narrowed only by their narrow opportunities we often can and do enlarge them. And nothing would surprise us more than to find a savage or a dog declining to learn from us what it is in our power to teach him, on the plea that by the constitution of his own nature he is incapable of learning from us. Indeed no such incapacity, as the Duke's principle implies could exist unless it were so complete that the mere attempt to remove it would be, in itself, intrinsically absurd. The very fact, for example, that you can attempt to give, and partly succeed in giving, a congenially blind man some equivalents for your impression of colour, proves in itself that though such blindness on one side is an absolute limitation there are other modes of approach to the lessons taught by light and colour which even to a blind man are not inaccessible. But to a blind dog, on the other hand, no one in his senses would attempt to impart any notion of what is meant by light or colour. And it is, therefore, obvious that whatever we are capable of sincerely desiring to know there is no inconsiderable chance of a higher being being able, sooner or later, to teach us. What does, then strike us with surprise is that the doctrine of the absolute limitation of the human faculties should ever have been laid down by thinkers, as it so often has been, as a barrier in the way of Divine revelation. If the whole study of the unity of Nature suggests, as the Duke of Argyll shows that it does, a far higher and deeper intelligence at the source of all things, than any which we see embodied in any individual being, then the mere fact that we are capable of thirsting for a fuller communion with that intelligence should be warrant enough to show that our faculties cannot well be so limited as to forbid his enlarging gradually the limits of our opportunity of knowledge. To say that the finite cannot comprehend the infinite is nothing to the purpose. The real question is whether the finite is to plead its existing prison-bars as a reason why infinite power should not, one by one, remove those prison-bars, or at least enlarge the area to which they confine us. That dogmatism of ignorance which justifies itself for not listening to anything professing to come from above, on the ground that it is incapable of understanding the Infinite, really amounts to an accusation of incapacity to teach in the Creator, much more than of an incapacity to learn in the creature. We cannot know what we cannot even desire to know. But once admit that we can desire to know any truth, and that there is one above us who does know it, and then no incapacity on our side can be so deep but what it may be gradually removed. The philosophy which perversely barricades our ignorance against the influx of diviner light, by urging the plea of incapacity, is really a very poor sort of presumption in disguise. We cannot lament our ignorance, without the capacity for more knowledge; and we cannot assert that there is any infinite source of knowledge, without also implying that there is One who must know how gradually to remove our ignorance. That the doctrine of the Unknown and Unknowable should be preached by Agnostics as an excuse for attending mainly to the small minutiæ of science we can well understand; but that it should be pleaded by Deists or Pantheists as a reason why it is childish to study the eras of asserted revelation, we cannot understand at all. From the human point of view, the limit of the unknown is a mere question of the limit of our ignorance; and that the limits of our ignorance must be much less settled and much more removable than the educating power of an infinite Being, seems to us as obvious *à priori*, as it is historically certain that human ignorance haa been always and steadily dwindling, and has often shrunk within limits into which it had been triumphantly proved beforehand that no conceivable advance of speculative light could ever succeed in driving it.

DYING TESTIMONY OF THE LATE HENRY REED.

WHO FELL ASLEEP IN JESUS, AT HIS RESIDENCE, MOUNT PLEASANT, LAUNCESTON, TASMANIA. OCT. 10.

Written with his own hand.

AUG. 24, 1880.—In bed, and speechless; but mind and memory clear. Glory be to God.

I want to say that the glorious manifestations of a Triune God to my soul, and my happy and glorious state, do not arise in any measure from stimulants or spirits, for I have not taken either. Indeed, I have taken no medicine of any description for a long time, except a dose or two some days back of liver medicine. I state this because the devil may suggest, "Such experience arises from spirits."

I know that "the blood of Jesus Christ, God's Son, cleanseth me from all sin." I have laid myself a living sacrifice (by God's command) upon the altar, which is Christ, and, God says, "holy, acceptable unto Him." And while God says I am holy and acceptable, because laid on that altar, I believe Him. I want no death to help to make me holy; I am made holy by the power of the Holy Ghost, through faith in the precious blood of Christ. I am filled with the Spirit, and can rejoice, and do rejoice, morning, noon, and night, with a joy unspeakable, and full, *full*, FULL of glory. Christ fills my soul. I believe it is our glorious privilege thus to live in health and strength. Let the surrender of everything be honest and real in the sight of God, and let the acceptance of Christ as "made of God unto us wisdom, righteousness, sanctification, add redemption" be also reality, and any one may experience the same.

I solemnly protest, on the very border of eternity, againt all profession, or doctrines of any description, not manifested and proved by holiness of heart and holiness of life. I believe in no final perseverance not accompanied by a holy life. Peter says, "If ye do these things ye shall never fall." Every real child of God loves God, and Jesus says, "If ye love Me, keep my commandments." It is possible to hold the truth—God's truth—in unrighteousness, and be eternally lost.

I was grieved to read the following in THE CHRISTIAN of July 1; it is part of an address given at the last Mildmay Conference by a holy, good man whom I greatly respect:—"Suffer these few words at the commencement of our Conference.....What shall He see amongst us? That we come together and listen to the Word of Truth, or that we come to submit ourselves to the searching light of the Word of God by the power of the Holy Ghost, showing us where we really are, not only as to our judicial state in the heavenlies—we can most of us, I trust, apprehend that with more or less distinctness,—but where we are in our actual practice, and life, and conversation."

To teach that our judicial state in the heavenlies is not affected by an inconsistent walk, is full of danger and rank antinomianism; living faith in a living Saviour and a holy obedient life go together, and he that separates them shall endanger his own soul and those that hear him.

Witness my hand, ye holy angels, and the spirits of the just made perfect, on the very borders of glory, to the above truths.

HENRY REED.

Tuesday Morning, Aug. 24, 1880.

"BE YE HOLY."

Dying, I hold my written views of the Sabbath, and the objectionable ways of raising money resorted to by the churches.

H. REED.

Aug. 24, 1880, 11 *o'clock a.m.*

On the next day he wrote the following paper:—

After all I have said, preached, and written, for upwards of forty-five years, I wish it to be distinctly understood that the ground of the hope that is within me (which hope is full of immortality and eternal glory) is not "repentance towards God,"—although it is written, "Except ye repent ye shall all likewise perish." Nor is it faith, although it is written "Without faith it is impossible to please God." Nor is it in becoming a new creature, although it is written, "Except a man be born again, he cannot see the kingdom of God." Nor is it in holiness, although it is written, "Without holiness no man shall see the Lord." They

are, indeed, great and glorious gifts, all purchased by blood Divine, for which I adore and praise a Triune God. Still, none of them atoned for my sins. Repentance did not die for me; faith did not die for me; the new creature did not die for me; holiness did not die for me. My confidence is not in the gifts, but in the Giver—the Eternal Son of God, who took my nature, and in that nature, as my Substitute, atoned for my sins. On his finished work alone does my soul rely for pardon, holiness, and heaven; and He only "is made of God unto me wisdom, righteousness, sanctification, and redemption."

In conclusion, I again solemnly declare my conviction that when "Christ in you" is a great reality in the sight of God, there will be "the love of God shed abroad in the heart by the Holy Ghost given unto us." And if love, there will be obedience. For "he that saith, I know Him, and keepeth not his commandments, is a liar, and the truth is not in him." He may profess the truth, but without obedience he holds the truth in unrighteousness, and will most assuredly perish; for although he may be able to say at the last great day, "In thy name we cast out devils—in thy name we did many wonderful works," Jesus will reply, "Depart from Me, I never knew you, ye workers of iniquity."

If the above (which I believe to be according to God's Word) be indeed God's truth oh, for the sake of his well-beloved Son, in whom He is ever well pleased, may He give the Holy Spirit to all who read this, that they may have heavenly understanding, and live for ever.

"SANCTIFY THEM THROUGH THY TRUTH."

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy; to the only wise God our Saviour be glory, and majesty, dominion, and power both now and for ever. Amen."

HENRY REED.

Mount Pleasant, Aug. 25, 1880.

—(*Christian.*)

TELEGRAPHIC NEWS.

Rome, January 6th: His Holiness the Pope has written a letter to the Right Reverend Dr. MacCabe, Archbishop of Dublin, in which he has strongly condemned the method adopted in the Irish agrarian agitation, and expresses his confidence in the justice of the British Government in dealing with the question. His Holiness concludes by exhorting all Irishmen to respect the laws of the country.

London, 7th: The House of Lords last night voted the address in reply to the Royal Speech after a short debate, during which Lord Beaconsfield said that the Government by chaniging the policy of the former Government towards Ireland had endaugered the peace in that country. He blamed the Government becanse they had not earlier adopted a policy, of coercion, and adviced them not to weaken the executive.—Lord Granville, in reply, denied his Lordship's assertion, and said that the present Government was not alone responsible for the state of Ireland and was determined to enforce respect for the law there.—In the debate in the House of Commons on the address Sir Stafford Northcote attacked the policy of the Government in Ireland.—Mr. Gladstone spoke in dedence of the Government policy, and said that the condition of Ireland was shameful, but that earlier action on the part of the Government was not justified, and that repression alone would not redress Irish grievances. —The debate was then adjourned until the next day.—In the House of Commons this evening the Marquis of Hartington, in reply to a question, said that a vote of thanks to General Sir Frederick Roberts for his services in Afghanistan was under the consideration of the Government of India, and that as soon as their recommendation was known, the Government had promised to consider the matter.—The Board of Trade returns of imports for the past month amount to £33,018,750, showing a decrease of £2,125,000, and the exports for the past month amount to £18,018,750, showing an increase of £1,625,000 as compared with last year.

8th: Mr. Parnell, in moving his amendment in the Commons to the Address in reply to the Queen's Speech, spoke in defence of the Irish Land League, but with moderation, and explained that their intentions were solely to reduce the rents of land in Ireland.—Mr. Forster (Chief Secretary for Ireland) spoke in defence of a policy of coercion. The debate still continues.

Vienna, 9th: The marriage of Archduke Rudolph (Crown Prince of Austria) with the Princess Stephanie of Belgium, which was announced to take place shortly, has been postponed.

Berlin, 9th: Prince Bismark arrived here to-day. —The Emperor of Germany, in reply to an address from the Berlin Municipality, said that he would not cease his efforts to maintain peace.

London, 10th: The Government still continues to arrest and imprison members of the Land League, and to forbid their holding any meetings. Strenuous endeavours are also being made to repress the system of "Boycotting."—The latest advices from Natal state that the Boers have recrossed the Natal border and have attacked the garrison of Wakkerstroom. The garrison, however, being strongly entrenched, succeeded in repulsing the attack. The rebellion in the Transkei is approaching a termination.—It is officially announced that Sir Donald Stewart has been appointed Commander-in-Chief in India.—In the House of Lords this evening Lord Lytton called attention to his policy in connection with the Afghan war. His Lordship justified the war, and condemned the complete abandonment of the advantages we had gained, especially Kandahar, the possession of which would neutralize Russian influence at Herat and Merv. The abandonment of Kandahar, he said, left us no choice but to fortify the passes on a gigantic scale.—The Duke of Argyll spoke in vindication of the policy of the present Government in Afghanistan. He said the former Government proposed to surrender Herat (the supposed key to India) to Persia, thus practically making it an appanage of Russia. India, he said, was safe while she faithfully fulfilled her engagements with her neighbours and avoided entangling alliances. His Grace warmly commended the conduct of the Indian army during the war. —Lords Northbrook and Enfield vindicated the policy of Government, both for financial and strategical reasons.

Berlin, 10th: It is currently reported here that the alliance existing between the Emperors of Germany and Austria is to be revised.

St. Petersburg. 10th: The latest advices from General Skobeleff's column state that after a determined resistance by the Tekke Turcomans, he has succeeded in investing Geok Tepe.

Constantinople, 11th: Osman Pacha has been appointed Minister of War in succession, to Hussein Pacha.

London, 11th: The list of active generals in the British army is to be reduced by 25 generals, 50 lieutenant-generals and 75 major-generals. Generals will retire at the age of 70, and lieutenant-generals and major-generals at 65.—Owing to rumours of intended attacks by Fenians on Portsmouth Dockyard and Chester Castle, the Government has ordered that precautionary measures shall be taken at both those places.

Athens, 11th: The Greek Government has positively refused to accept the arbitration of the Powers in settlement of the frontier question, unless the bases are stated beforehand, and the due execution of the same guaranteed.—Transports with the reinforcements for Natal were despatched to-day from Portsmouth.—The case for the prosecution in the trial of the Land Leaguers closed in Dublin to-day.

London, 12th: The House of Commons has resumed the debate on the address in reply to the Royal Speech. The Marquis of Hartington last night made an eloquent speech, in which he severely attacked the Irish Land League. His Lordship said the Land Bill to be brought forward will be founded on justice to all parties.—The debate still continues.—Latest advices from Natal state that the fort at Potchefstrom, which is besieged by the Boers, still holds out, and that the garrison has one mouth's supplies.—A detached British squadron has been ordered to the Cape.—An agreement has been arrived at among the Great Powers to make collective representations at Athens, urging upon the Greek Government the acceptance of arbitration in settlement of the frontier question.

Berlin, 12th: A large meeting of the electors of Berlin was held to-day, at which energetic protestations were made against the anti-Jewish agitation now going on in Germany.

London, 13th: Latest advices from Natal state that the Boers have occupied the town of Christiana. —Sir George Pomeroy Colley has arrived at Newcastle.—Mr. Gladstone is at present indisposed from the effects of a severe cold.—Heavy snows have fallen throughout the country.

PASSENGERS SAILED.

Per P. and O. Str. *Ancona*, 8:

For Southampton.—Mrs Warren and infant, Miss Pitman, Capt A Denison, Lieut-Col W Fletcher, Major W Thom Stuart, Mr J Mathio, Mr J White, Mr A Olphert, Lieut W R Hyslop, Mrs Dyer, two children, and two infants, Mr Wm Blatchford, Mr E Robinson, and Colonel J S Tait.

For Brindisi.—Archdeacon Mathew, General J Forbes, Col W G Mainwaring, Miss Strahack, Major J Maut, R E, Capt Hickman, Major-Genl N Campbell, Mr W W Knox, Capt H W King, Lieut J H Hunter, Capt C A Mercer, Mr C P Butler, Mr John Fotheringham, Mr Geo Lungford, Major H C Marsh, Mr S S Grant and Captain J R Slads.

For Venice.—Mr W E Brooks, Mr R N Coates, and Major Morton.

For Suez.—Mr Cooke and Mr Lyster.

For Aden.—Mr Culley.

PASSENGERS ARRIVED.

Per P and O Str. *Peshawar*, 10:

From Southampton.—Mr and Mrs J. Solomons, Miss Solomons, and child, Mr and Mrs Fairhead, Mr and Mrs Tait, Mr and Mrs Fairey, Mr and Mrs H L Tilley, Major and Mrs Alexander, Mr and Mrs Best and two children, Miss Burn Murdoch, Mrs Boyce Coombe, Capt and Mrs Nissen, Miss E Dixon, Mrs and Miss Marryat and four children, Mr and Mrs G F Bates, Dr Hall, Mr J McPherson, Mr W Low, Mr J Short, Mr R Curnow, Miss White, Mr H John, Mr J L Bromfield, and Mr H R Bridson.

From Brindisi.—Rev. J Burn, Mr J R Laing, Major Harcourt, Mr W H Thompson, Lieut and Mrs Onslow, Miss Brandreth, Mr E Roosevelt, Mr W F Agnew, Mr and Mrs Manuel, Lieut A T Cotton, Dr Fairweather, Mr and Mrs D H James, Mr J H Beach, Mr J Koshland, and Lieut-Col G R Goodfellow.

From Venice.—Mr Mrs and Miss Cox and child, Miss Harwood, Mr Bucholz, and Mr R Macallister.

From Suez.—Comindr T. W. Nesham, R A, Mr and Mrs Barnard, Rev W H Goodworth, and Messrs W and F Culbertson.

From Ancona.—Rev. M Layard.

Domestic Occurrences

BIRTHS.

KERSEY—At Grant Road on the 18th December the wife of Mr T W Kersey of Igatpuri of a son.

STEWART.—At Bombay on Saturday the 9th inst the wife of J. C. Stewart of a son.

MARRIAGES.

OSBORNE—GLOVER—At the Grant Road Methodist Church, on New-Year's day, by the Rev I F Row, Mr Charles Osborne of Igatpuri, to Mary daughter of Mr Thomas Glover.

HUNTER—WARWICK—January 6th, at Holy Trinity Church, Kurrachee, by the Rev J Kilbee-Stuart, Senior Chaplain, William Stuart Dirom, youngest son of the late W F Hunter, Esq, to Kate, second daughter of C S Warwick, Esq.

DEATH.

KERSEY—At Grant Road, on the 7th January, the infant son of Mr T W Kersey, aged 20 years.

"BOMBAY GUARDIAN."

Subscriptions received from 8th to 15th January 1881.

J. Tomlinson, 3rd March 1881, Re. 1; J. Whittle, 11th March 1881, Re. 1; H. Todman, 14th December 1880, Re. 1; Mrs. E. Barton, 28th February 1881, Re. 1; Henry North, 1st January 1881, Re. 1; C. Jacka, 13th June 1881, Rs. 3; Mrs. E. Blandford, 12th February 1882, Rs. 10; Mr. C. G. Master, 31st December 1881, Rs. 7-10; Lieut Col. A. Battye, for 2 Copies 31st December 1881, Rs. 15-4; Captain L. R. Battye, 31st December 1881, Rs. 7-10; Mrs. L. R. Battye, 31st December 1881, Rs. 9-4; A. C. Davies, 31st December 1881, Rs. 7-10; L. A. Bowden, 14th December 1881, Rs. 7-10.; H. Neale, 7th January 1882, Rs. 7-10; Sorabjee Shapoorjee Bengalli, 31st December 1881, Rs. 6.

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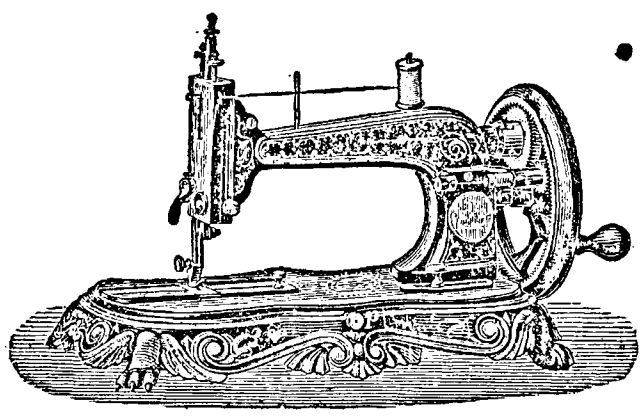

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Rother House School
Examination, July, 1880.

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s. s. "City of Baltimore"	J. Verril.	2400.	300.	26th „ „
s. s. "Trentham Hall"	Jas. Shaw.	2100.	300.	12th March „
s. s. "Wistow Hall"	T. Collin.	2700.	400.	26th „ „

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NOTICE.

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NOTICE *is hereby given that on and after the Twenty-fourth of January instant, revised rates for Grain, and for Myrabollams, and the common Seeds: which are now charged at the Grain Rates, and for Firewood booked locally between Stations of this Railway will be brought into force.*

Information as to the new rates can be obtained at Stations or of the undersigned.

HENRY CONDER,
General Traffic Manager.

Bombay, the 13th of January 1881.

GREAT INDIAN PENINSULA RAILWAY.

NOTICE.

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Notice is hereby given that on and after the First of February next, reduced rates for Piece Goods, Twist, &c., booked through from Bombay or Byculla to Stations beyond Jabalpur will come into force.

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HENRY CONDER,
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Bombay the 13th of January 1881.

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